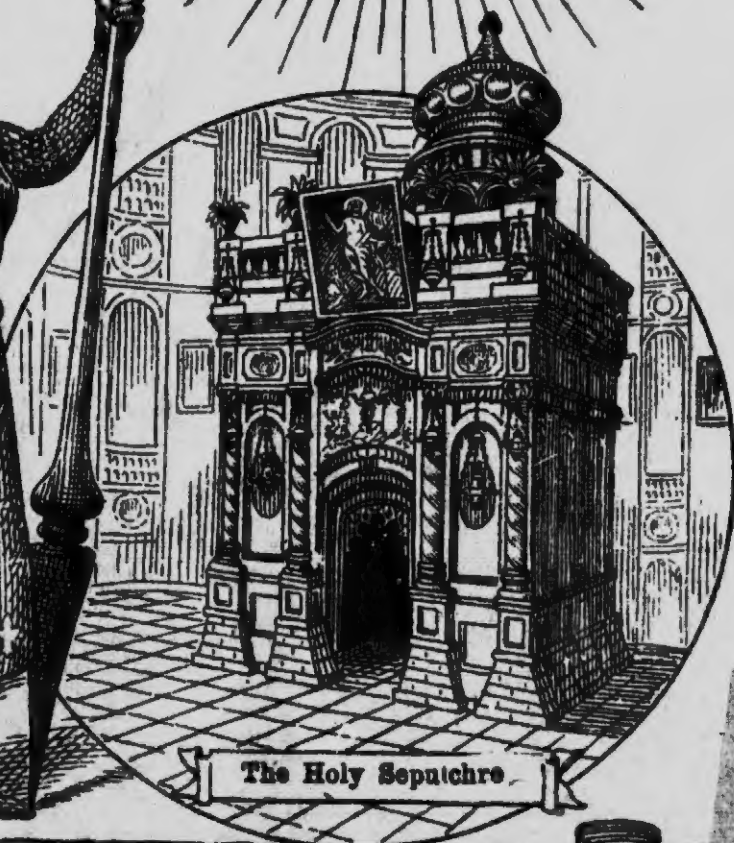
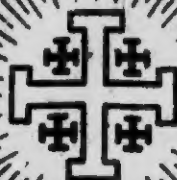


The Good Work of Holy Land

GOD
WILLS
IT



The Holy Sepulchre

BX 3650
P3
T6

1219 - THE SEVENTH CENTENARY - 1919

TO THE HONOUR

OF THE

SERAPHIC PATRIARCH

ST. FRANCIS OF ASSISI

ON THE OCCASION OF

The Seventh Centenary

OF THE FOUNDATION OF

The Custody of the Holy Land.



1219-1919

BX3650

P3

T6

The Most Reverend Father General's Blessing



CURIA GENERALITIA

ORD. FR. MIN.



ROMA, Via Merulana, 129.

Am J. A. P. Mathew,

Marie

Commissaire de T.S.

Canada

Nous remercions bien cordialement
nos chers Bienfaiteurs de Terre
Sainte et prions le bon Dieu
de les récompenser au centuple
de leur générosité; de grand cœur
leur accordons la bénédiction
de Notre Père Saint François

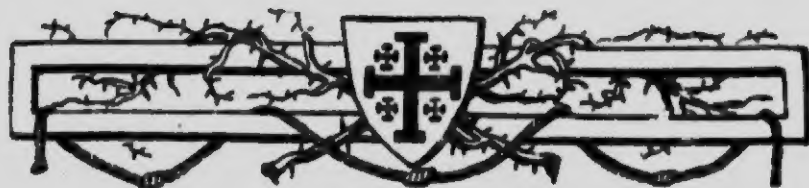
J. Seraphin Cimino

Min. Gen.

To Reverend Father Mathew:

We most heartily thank our benefactors of the Holy Land,
and we ask God to reward them a hundred fold for their generosity
With all our heart we grant them the blessing of our Seraphic
Father Saint Francis.

FATHER SERAPHIN CIMINO, Minister General.



APOSTOLIC LETTER

WHEREIN

His Holiness Benedict XV, Pope, on the occasion of the seventh Centennial of the visit of St. Francis to Palestine, praises the task accomplished by the Friars Minor, guardians of the Holy Places, and confirms all the rights, privileges and indulgences entrusted to them by the Holy See.

POPE BENEDICT XV.

IN PERPETUAL REMEMBRANCE OF THE EVENT.

That the glorious Founder of the Friars Minor, St. Francis of Assisi, journeyed to Palestine and there visited the Sepulchre of our Lord, is a fact proven by such strong and clear arguments that it may no longer be called in doubt. Historians are no less unanimous in stating that he made this journey in the year 1219 although nearly two years before, St. Francis had sent some of his disciples into Syria, there to preach and propagate the Gospel of Jesus Christ where first its message had been heard. From that time on, until the present day the Friars Minor have remained there uninterruptedly. They formed the province of the Holy Land, the most glorious of all Provinces in the Franciscan Order, founded by the holy patriarch, St. Francis himself.

By providential guidance of the Most High, it happened that the venerable monuments of religion in Palestine hallowed by the divine Author of Christianity both passed into the hands of the

Catholic Church with the right of dominion and of possession over them, and that the Church, in turn, committed them to the Friars Minor for their custody and preservation. Thus a great good will towards the Friars labouring in Palestine has ever been shown by the Holy See. For instance Gregory IX declares it in his Apostolic Letter of 1230: "*Si Ordinis Fratrum Minorum*" in which he recommends the Friars to the patriarchs of Jerusalem and Antioch. Again, no small proof of it is found in the fact that the Friars have frequently been chosen as special legates sent to plead for the defense of Christians before the Sultans of Egypt. By the same benevolence, the Friars eventually obtained possession of the Holy Places, and, from that time on, whenever the occasion presented itself, the Roman Pontiffs confirmed the privilege of keeping the said Places. Thus Clement VI in his Constitution: "*Gratias agimus*" of November 21, 1342; Martin V in his Constitution: "*Ad assiduum*" of July 7, 1420; and Innocent XI, who, in his Constitution: "*Exponi nobis*" issued in the year 1686, says: "As up to now by special concession of the Apostolic See the Holy Places of Palestine, or of the Holy Land, and especially the Most Holy Sepulchre of Our Lord Jesus Christ, have been guarded by the Friars Minor, so shall it be in the future: by Our Apostolic authority and in virtue of the present letters, We declare and ordain that by the same Friars, the Holy Places shall still be guarded, ruled and governed."

Everyone knows the varied and many-sided nature of this charge: the labors and expense it entails. The Friars Minor have to safe-guard the divine worship in the Sanctuaries of Jerusalem, Bethlehem, Nazareth, and elsewhere; to entertain and shelter without charge pious pilgrims from all over the world; to exercise the care of souls for the Latin Catholics of Judea, Galilee, Syria, and Cyprus, establishing schools, orphanages, and other institutions of like nature; to undertake missions among infidels and non-Catholics, particularly those in Upper Syria and Armenia. In the exercise of these arduous duties during so many centuries one can hardly conceive of the number of trials and the sufferings of every kind which the Friars have undergone, very many of them have laid down their life for the Catholic Faith; many others became plague-stricken while performing their ministry, and died

martyrs of charity. Deservedly then does Pius IX in his Apostolic Letter "Romani Pontifices" of 1846 thus praise them: "The children of St. Francis have responded gloriously to the requests of the Roman Pontiffs, for they have stopped at nothing, neither labours, nor sufferings, nor loss of life itself in the satisfactory fulfillment of their duties." Similarly, Leo XIII in his Apostolic Letter: "Salvatoris ac Domini" of December 26, 1887, says: "The Roman Pontiffs, even from earliest times, turning their eyes to those Sacred Places made crimson by the Blood of the Word-Made-Flesh, ever exhorted Catholic Nations to strive and recover the Tomb of Christ and when afterwards, this sacred Tomb fell again into the hands of the infidels and the Friars Minor alone were allowed to guard it, the same Pontiffs never ceased to give all the aid they could in order that this custody might be kept up; they even provided as far as time and means allowed, for the actual needs of the Friars who were never deterred from their arduous task, neither by persecutions, nor by vexations, nor by soul-searching sufferings of torture."

Since, then, they who guard the Holy Places—the Franciscans, have in hand a work entailing very great expense which they in their poverty cannot support, one needs must admire the goodness of Divine Providence which has never ceased to excite the generosity of Catholics and bring them to the help of the Friars. In this work the Roman Pontiffs themselves have led the way, not only by the large sums which they donated, but also, either by prescribing that in each and every diocese of the Catholic World certain collections should be made for the needs of the Holy Land, or by adding incentives to piety of the faithful with generous grants of Pontifical Indulgences.

These things we wish to call to mind on the occasion of the 700th anniversary of the visit of St. Francis to Palestine; and We have done it all the more so because, considering in what manner the Friars Minor have borne themselves in the custody of the Holy Land during these difficult times, they seem to Us to be worthy, in every way, of the praises lavished on their predecessors.

Therefore, declaring that their holy and salutary work is most dear to Us, it is with the greatest happiness that We confirm the charge entrusted to them by Our predecessors of the custody of the

Holy Places with all the rights, privileges and indulgences that they have enjoyed up to now. Lastly, following exclusively the regulation laid down by Leo XIII for the upkeep of the Holy Places in the Letter already quoted "Salvatoris ac Domini", what he there declared, We, now, with, Our Apostolic authority decree : viz. That Our Venerable Brothers, the Patriarchs, Archbishops, Bishops, and other Ordinaries of the whole Catholic world, are bound under holy obedience to see that in every parish church in the diocese at least once a year... that is, on Good Friday or other day to be chosen by the Ordinary the needs of the Holy Places be explained and proposed to the charity of the people. By the same authority we expressly prohibit and forbid that anyone should dare or presume to convert or change into other uses the alms gathered, in any way soever, for the Holy Land. Wherefore, We ordain, that the alms collected as was said above, shall be handed by the parish priest to the Bishop, and the Bishop to the nearest Franciscan Commissary of the Holy Land; he, in turn, shall take care that they be transmitted, as soon as possible, to Jerusalem to the Custos of the Holy Land, as is the custom.

These present Letters We desire and ordain shall be held as valid and authentic, all other things to the contrary notwithstanding.

Given at Rome, at St. Peter's, under the Seal of the Fisherman, on the 4th day of October, the Feast of St. Francis of Assisi, in the year 1918, the 5th of our Pontificate.

P. GASPARRI,
Secretary of State.



The Good Work of the Holy Land

Holy Church has always taken a great interest in the land, which God gave in heritage to the chosen people, and which the Word-made-Flesh adopted as His motherland. From the very beginning She has come to the help of the faithful living in Jerusalem and the neighbouring countries and for that purpose she has organised collections of alms.

The good work of the Holy Land is then by no means of recent institution: for Saint Paul writing to the Corinthians, on behalf of the Christians of Palestine, said: "Now concerning the collections that are to be made for the saints. . . . On the first day of the week, let every one of you put apart with himself, laying up what it shall well please him." 1 Cor. XVI. 1 & 2.

The Apostle of the Nations became a mendicant, seeking aid for the poor of the Holy City. For this purpose he visited Greece and Macedonia, preached to the assembled faithful, urging each to give an alms for the relief of the people of the Holy Land. We are simply continuing the same good work begun twenty centuries ago by the great Saint Paul.

About the year 325 the Emperor Constantine sent to Jerusalem a number of men to search for the exact spot of the Holy Sepulchre where Our Saviour's body had been laid and where He had triumphed over death in so glorious a manner. In their work, they had to remove a mountain of rubbish, which the pagans had heaped over the Tomb, in order to efface every trace of it from the memory of men. The time had come for the Holy Sepulchre, which had laid hidden and desecrated, to become the centre of veneration for the Christian world, and its discovery proclaimed anew the truth of Our Lord's Resurrection.

Overjoyed at his success, Constantine wished to build over the sacred spot, a church, which would surpass all others, throughout the empire, in magnificence. In spite of her great age of

eighty years, Saint Helen undertook to supervise the work. In the execution of her plans, she most miraculously found the True Cross.

For two centuries, Europe was all afire for the conquest and restoration of the Holy Land. At the call of Peter the Hermit and Saint Bernard, thousands of Christians left home and country to enroll themselves under the standard of the Cross. St. Louis, King of France even left his kingdom, to go and deliver Jerusalem, and in the pursuance of this holy enterprise he met his death in a land of exile.

At the fall of Ptolemaide, in 1291, the priests and faithful, the religious Orders, both monastic and military, had to return to Europe. Alone the Franciscans remained at their posts, replacing those who fell victims to the tyranny of Islam. The Friars Minor have then, so far as they were able, continued the work of the Crusade. Alone, they have remained till this day, the devoted and faithful guardians of the Holy Places, which Christian Europe wished to make safe for the Church.

During the last terrible war, the papers, in speaking of the events which have taken place in the East, have called attention to Palestine. The entry into Jerusalem of the Allied Army on December 9, 1917—one of the most glorious dates in the annals of the war—has elicited in every Christian heart an outburst of enthusiasm. For this reason we are asked on all sides for more ample information on this Land sanctified by the Birth, Life and Death of Our Saviour. To satisfy this demand of our kind benefactors and of the pious faithful, we have taken upon ourselves to publish a few articles which will help to make the Holy Land better known and better loved.

Moreover the year 1919 brings with it the seventh centenary of the foundation of the Custody of the Holy Land. It will not then be out of place to recall the dignity and holiness of its origin, its progress through the ages, its development and actual needs. The incomparable advantages, accorded by the Holy See to those who help this noble work, are alas too little known. We shall also state what these are, in order that a greater number of the faithful may take advantage of these immense privileges.

We are pleased to profit of the occasion to thank publicly, in the name of the Custos of the Holy Land, his Eminence Cardinal Begin, who recommends this crusade to the benevolence of the clergy and laity; and also the most Reverend Archbishops and Bishops of Canada, who remit to us each year with heartfelt joy, the alms collected in their dioceses.

Rest assured, Reverend Pastors and Dear People of the gratitude of our fathers of the Holy Land.

The following message was sent to us by the Very Reverend Father Custos shortly after the taking of Jerusalem. "We are not ignorant how much the Canadian people love our fathers and especially the sanctuaries of Palestine. May God bless the generosity of our Benefactors. For our part we pray that the Lord will give them back the hundredfold."

Palestine

Situated on the borders of the Mediterranean, Palestine, one of the smallest countries in Asia, is one of the most celebrated regions in the whole world. Its northern boundary is formed by Phenicia and Mount Lebanon. The Mounts of Hermon form that of the east. The Jordan, so famous in the Gospel, is the only river flowing through Judea. It runs from north to south and after crossing the Lake of Galilee, flows into the Dead Sea. In the Holy Land, there are still to be seen several torrents flowing only at certain times. The Gospel tells us of the best known among them under the name of Cedron. This torrent rises near Jerusalem and empties into the Dead Sea.

Palestine is dotted in its almost entire extent with mountains which are a continuation of the Lebanon and the Anti-Lebanon. These mountains are quite verdant in the north, but become more and more sterile as they advance towards the south.

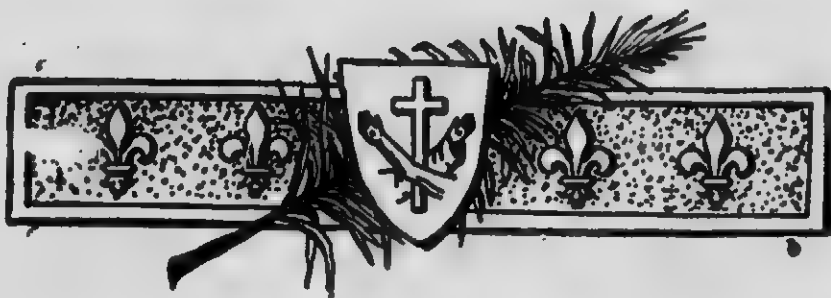
The fertility of these countries was most remarkable. Galilee and particularly the neighbourhood of the sea of Tiberias were renowned for the excellence of their soil. We can add nothing to

the idea which Scripture gives us of this country. It is therein described as the most beautiful and most fertile country in the whole world. The idea is expressed by saying that streams of milk and honey flow there incessantly. However at present it is generally untilled and barren. There are to be seen immense plains where grow, among piles of stones, only a few wild herbs, and where the goat and the sheep hardly find sufficient food. Why has so radical a change come over these countries? The man of faith discovers a punishment of God in this profound misery. The land that was so fertile in olden times is now under the weight of a terrible curse. The burning Blood of Jesus Christ has drained this country. The most horrible of crimes, that of deicide, perpetrated by the Jews has drawn thereupon the wrath of the most High.

Palestine was anciently called the Land of Canaan, because it was inhabited by Canaan, son of Cham and grandson of Noah. The dissolute morals of the Canaanites were so great, according to the Bible, that they provided the maledictions of the Almighty.

As the idea of the true God diminished among men, and religion was about to disappear from the face of the earth, the Lord chose Abram, afterwards called Abraham, to keep intact the treasure of revelation. Therefore to accomplish His designs, the Eternal said to him: "Leave your country, your relatives, the house of your father, and come into the land I am about to show you." This promised land was that of Canaan. When, on leaving the desert, Abraham gazed upon the plains of the Jordan, fertilized by the clear waters of crystal springs, they appealed to him as the garden of the Lord, of a still greater beauty than the land of Egypt. His Heart began to beat with joy at the thought that the rich valley of the Jordan and the fertile elevations surrounding it were to be the inheritance of his posterity.

God delayed the execution of His promise, but did not forget it. In the meantime, the descendants of Abraham multiplied unto a numberless nation. It was Moses who was called upon to draw the people of God from the servitude of Egypt. Joshua conducted them into the Promised Land, which was to witness the birth of the Messiah, and which Christians were to name the Holy-Land.



Saint Francis in Palestine

One day in the year 1219, fifteen poor travellers took ship at the port of Ancona on a vessel bound for the Orient. Their heads were shorn; they were barefooted; and their only clothing was a coarse tunic, they were without money, without provisions for the journey. The allurements of the unknown, the love of lucre, the fame of scientific discovery, the glory of warlike deeds, with all these motives which ordinarily inflame the hearts of men and exert such influence on their conduct and their lives, have no attraction for them. Who then were these strange travellers and what were their aims?

Already, fifteen years had elapsed since Saint Francis had given up the pleasures of the world, and it was ten years since he had embraced a life of poverty, and laying the foundation of his Order had gathered together his first companions. Nevertheless, in 1212, in spite of the manifest will of God, he was undecided as regards his manner of life. He consulted on this occasion those of his brethren, whom he knew to be the most enlightened in things divine.

It was a delicate matter and the said brothers had not received any communication from God on the subject. The Saint consequently was still perplexed. For several weeks he was cruelly tortured with this uncertainty, until it pleased God to reveal to Br. Sylvester and Saint Claire that it was ordained by Heaven That Francis should found an order which should go forth into the world and work for the salvation of souls.

Scarcely had he received this assurance than he called his brothers together and sent them into the country to preach. He himself visited Italy, the South of France, and even reached Spain. Everywhere the saint went, sinners were converted, the good were encouraged to persevere and numberless were those who sought a refuge from evil in the ranks of the newly founded religious Order.

Yet this apostolic man thought that he had accomplished nothing as long as there remained one soul which he had not delivered from the powers of darkness. The East, the birthplace of our faith, at that time in the hands of the infidel, drew his attention and inflamed his zeal. As early as 1213 he made a first attempt to reach the Holy Land, in order to work to spread the doctrine of Jesus Christ. However God's hour had not come, and Francis was obliged to return to Italy.

In 1219, after the famous chapter of the Mats, in which the then known world had been divided into missionary districts and the brothers had been assigned their different posts, the man of God had chosen as his own mission Syria and Egypt. He immediately set out for Ancona with a number of companions and there found a ship bound for the Orient.

To the eyes of the Saint it was a sign of the will of God that a ship should be thus ready for them to set sail. Still the captain of the vessel would not take all the brothers. Saint Francis had then necessarily to make a choice. Calling a child that was there he asked the little one to point out those whom God willed should accompany him into the land of the Saracens. The boy, doubtless inspired by heaven, named Br. Peter of Catania, Br. Barbaro, Br. Sabatino, Br. Leonard, Br. Illuminatus of Rietti, and seven others whose names are not recorded in history.

God seemed to direct their vessel for after a happy voyage, they reached the isle of Cyprus and from there set sail for Saint John of Acre.

Saint Paul had preached the Gospel in this place and the people soon became Christians. The city eventually was given in charge to a bishop.

In 1104 Godfrey de Bouillon, first king of Jerusalem recaptured the city from the infidels after a five week's siege. It then became one of the principal Christian strongholds in the East, and an extensive centre of trade.

In 1187 it was again in the possession of the Sultan. When Saint Francis reached Palestine it had been in the hands of the Christians, 27 years.

"In 1210", says Victor Guerin, "Saint Francis founded at John of Acre his first house in Palestine."

What transports of joy must he have experienced in visiting Bethlehem, what tears of sorrow did he shed in the garden of Gethsemani and on Calvary. Who can imagine the intensity of his love for his Saviour as he walked on the very soil that had drunk in the Blood of the God-made-Man?

The saint then sent his friars two by two throughout the different parts of Palestine and with Br. Illuminatus undertook to evangelise Egypt, and to convert the Sultan himself.

The Agitated History of Palestine

"Happy are the nations, wrote Bossuet, whose history is not interesting". If ever a country was far from this happiness, it is indeed the ancient country of Canaan, which, from the remotest ages, has always been the field of terrific changes. We see it constantly agitated and troubled, as much by geological upheavals as by armed contests. First of all, in the days of Abraham, we see five kings leaguings against four others and a battle taking place in a valley, called the Valley of the Kings and converted later into Lake Asphaltic.

Then, the Israelites had valorously to conquer their heritage: Canaanites, Jebusites, Pheresites, Hethites, Amorites and Evites successively yielded to their strokes. After having subdued the land, the people of God could not enjoy in peace the fruit of their

victories. Uninterruptedly harassed by their enemies: the Moabites, Ammonites, Amalekites, Philistines, Egyptians, Assyrians, Chaldeans, Persians and Syrians, they resisted them with varied success, until at length they became the bondsmen of Greece and Rome.

It was not convenient that the time of the sojourn of our divine Lord on this earth, be a period of trouble. But hardly had Christ's mission come to an end when the fighting began afresh. Vespasian, Titus and Adrian appeared in succession and, everywhere, spread terror, devastation and death.

Under Emperor Constantine, Palestine was blessed, to a certain extent, with peace and prosperity. Saint Helen, his mother, although an infirm octogenarian, did not hesitate and proceeded to these waste countries, in order to restore them and renew their splendour. Through the care of the pious Empress, the sanctuaries were purified, beautiful churches and basilicas were erected and God was again honoured and glorified. It was the golden age of Christianity in these regions, the time of Saints Jerome, Eusebius, Sabas, Paula, Eustochium and Melania, of that saintly and radiant multitude of holy monks and virgins.

Then appeared Julian the Apostate. With this impious prince, who had sworn the defeat of the "Galilean", Palestine was again subjected to hardships. These hardships continued under Chosroes II, king of Persia, who invaded Judea in 614, subdued Jerusalem, murdered the clergy, slew a large number of the faithful, despoiled and burned the sacred edifices, took the Holy Rood away made 80,000 prisoners, whom he sold to the Jews, and afterwards returned to his dominions with a numerous sequel of captives, including Zachary, the Patriarch of Jerusalem.

But the Lord hearkened to the supplications of His humiliated and repenting people. For their deliverance, He sent the Emperor Heraclius, who, after fourteen years, triumphed over Chosroes and brought back to Jerusalem the glorious trophy of the Cross together with the Patriarch Zachary, still living at that time.

Misfortune had mastered the Christian people; prosperity dazzled them again. Religious quarrels, intestine divisions and

excesses of all kinds soon were seen to reappear. And then, God chose Omar, who in 636, conquered Jerusalem. Omar, however did not show himself ruthless. Mahomet had cursed those of his soldiers who had given way to ill-treating the Christians; his successor kept up these principles of tolerance. He gave the vanquished the assurance that they, their wives, children and property would be safe; he granted them the free observance of their religion and, for himself and his co-religionists, he constructed, on the site of Solomon's temple, a mosque nowadays yet named the Mosque of Omar or the Mosque of the Rock and which the Mussulmans consider as their second sanctuary.

Had the successors of Omar imitated his moderation, the situation of the Christians in Palestine would have been bearable. But as the Pharaohs had oppressed Israel, so did the Kalifs abuse the disciples of Christ whose complaints God heard at length.

When the time for mercy had come, God repeated to the heart of His Pontiff, Urban II, the words that He had spoken formerly in the ears of Moses: "I have seen the affliction of my people and I have heard their cry because of the rigour of those that are over them, and knowing their sorrow, I am come down to deliver them. Come and I will send thee that thou mayst bring forth my people from this slavery."

"Who am I, O Lord, to be thus employed in this task?" answered Urban.—"Fear nothing", returned the Almighty, "I will be with thee. Go with confidence, and gather the Senate of my Church and say to them: "The Lord God of your fathers, the God of Abraham, Isaac and Jacob, hath come to me saying: "I have visited you in my solicitude; I have seen all your sufferings in the Holy Land and I have resolved to free you from the bondage of the Saracens". They shall listen to thy words and together you shall agree on the resolution to be taken."

Soon after, a Council met at Clermont, at which the Sovereign Pontiff himself presided and which reunited 13 Archbishops, 225 Bishops, 92 Abbots and a considerable number of distinguished laymen.

After having settled the affairs of the Church, Urban called

Peter the Hermit to speak. He was a virtuous priest of the diocese of Amiens and but just come back from Jerusalem. With his very eyes he had beheld the sadness that he was about to expose. "He recounted," says Rohrbacher, "the profanations and sacrileges that he had witnessed, the vexations and persecutions that the children of Agar, the Saracens, made the pilgrims of Palestine to endure. He had seen Christians in chains dragged to slavery and yoked like cattle; he had seen the oppressors of Jerusalem sell for money the permittance to visit the Saviour's sepulchre and exact tributes even from the poorest and most miserable; he had seen the ministers of the Almighty forced out of the sanctuary, cruelly scourged and condemned to an ignominious death. And as he related the woes and disgrace of the Christians, Peter the Hermit appeared dejected and dismayed, his voice was choked by sobs and his vivid emotion moved every heart."

When Peter the Hermit stopped speaking, Urban began and summarized the oration just heard. He pointed out the sorrows of the people, the profanation of the sanctuaries, the reprobation and barbarity of the invaders and then, says Rohrbacher, he concluded his pathetic harangue with this exclamation: "Warriors, who listen to me, you, who ever seek for tri'ing pretence of war, rejoice at this, a legitimate war. Now is the time for you to show whether you are inflamed with true courage; now is the time for you to atone for your violence in days of peace and for so many victories tarnished by injustice. Turn now against the enemies of the Christian name, the arms which you so often unjustly use against one another. You, who have been the terror of your fellow-citizens and who hire your arms out to the fury of others, now, with the sword of the Maccabees, go and defend the house of Israel, the vineyard of the Lord of Hosts; go and repress the insolence of the heathens that try to subdue kingdoms and empires and to exterminate the Christian name. You are no longer called to avenge the injuries of men but those of the Divinity; it is no longer the attack of a stronghold or a fortress but the conquest of the Holy Land. Should you be victorious, the benediction of Heaven and the Kingdoms of Asia shall be yours; should you succumb, you shall not forget you, the soldiers of His army."

These words of the High Pontiff electrified the assembly. "God wills it!" God wills it!" They exclaimed; and all, princes and bishops, knights and peasants, took the cross, pledged to fight the infidels and swore to force from their hands the Sepulchre of Christ. This was in 1095. In less than a year, an army was levied, comprising 400,000 combatants: 300,000 footmen and 100,000 cavalry men. Forward they moved: Europe rushing upon Asia. The outset was disastrous for the Christian forces; but then, under the command of noble and valorous chiefs, the Crusaders at length, after numerous feats of arms, reached Jerusalem in 1099. The tents were pitched at once, the camp was set up, the troops were deployed and the Holy City was soon enclosed within tight siege. The assaults were multiplied but if the attack was vehement and hardy, the defense was no less so. At last, after a procession of the soldiers around the city, made with the most ardent sentiments of faith and compunction, Jerusalem fell into their hands. It was on the 15th of July, a Friday, at nightfall; the siege had lasted 29 days.

The Crusaders solemnly thanked God for having made them rulers of Jerusalem and of the whole country of Palestine; then, without delay, they exerted themselves in restoring and constructing churches, purifying defiled sanctuaries and adorning sacred edifices.

Although, in their faith, they first thought of the honour of God they did not neglect the care of temporal matters. Godfrey de Bouillon, whose wisdom and intrepidity had secured victory and whose piety had ever been the edification of the whole army, was endowed with the royal crown. The conquered land was divided among the chiefs; upright magistrates were appointed; inferior charges were given able and honest titulars; excellent laws were enacted. The patriarchal see was at that time occupied by Arnolf, an intriguing and worthless prelate: he was deprived of his usurped dignity and succeeded by Daibert, the Archbishop of Pisa and a papal Legate.

Religious orders were created for the ministry of the temples; military orders, for the protection of the still precarious conquest; and Hospitallers for the charitable reception of pilgrims. An era

of prosperity seemed at last to dawn over these unfortunate countries.

But alas! this prosperity was soon followed by the saddest downfall. No more than the Christians of the VIIIth century, could those of the XIIth stand the trial of success and well-being. Pride, laxity and disorder invaded the court, the city, the country and the sanctuary itself. God, justly irritated, repented having exalted the Latin Kingdom of Jerusalem, and decided to destroy it. Saladdin, the Sultan of Egypt, was chosen by the Almighty to be the instrument of His vengeance.

This prince, who was lord over Egypt, Arabia, Syria and Mesopotamia, had the Latin Kingdom enclosed, as it were, in his dominions. He had already fought the Crusaders when a deplorable circumstance caused him to invade their estates.

Raymond, count of Tripoli, having to complain of Guy de Lusignan, king of Jerusalem, concluded a private treaty with the Moorish sovereign and placed himself under his protection. The latter directly set foot on the land of the Christians with an army of 50,000 men. His purpose was not to support the cause of his ally but to seize upon the Christian territory for his own benefit. He soon made himself master of Nazareth and Tiberias and the disastrous battle of Hattina left in his hands the Holy Rood, King Guy, and the prime nobility and army.

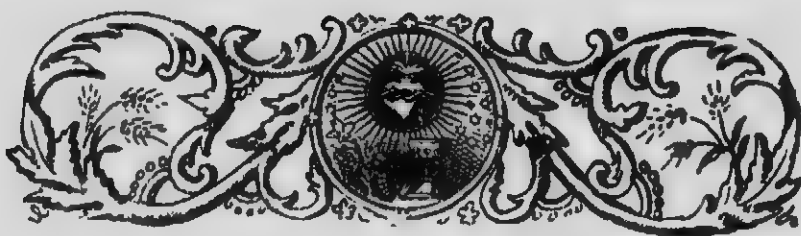
Having lost their commanders, the fortresses fell one after the other and the victorious Saladdin laid siege to Jerusalem. Outcries and lamentations were raised to Heaven. But on account of their sins, God did not hearken to the prayers of the besieged.

Both the attack and the defence were vigorously conducted. The distressed Christians requested to sign an honorable capitulation. Saladdin refused and they said: "If no mercy can be obtained, we will take a terrible resolution and the excess of our despair shall fill you with dismay. These temples and palaces that you intend to conquer shall be razed to the ground: all our riches that excite the avidity of the Saracens shall be ruined by fire. We will destroy the Mosque of Omar: the mysterious stone of Jacob, the objects of your worship, shall be crushed to pieces. Five

thousand mussulman prisoners are confined in Jerusalem: they shall perish by the sword. With our own hands, we will slaughter our wives and children that they may be spared the shame of becoming your slaves. When the city has been made a heap of ruins and a vast cemetery, from it we will sally forth, fire and sword in hand and not one of us shall go to Paradise before sending ten Mussulmans to Hell. Thus shall we die a glorious death invoking against you the wrath of the God of Jerusalem." (Rohrbacher.)

Saladdin was not cruel by nature. Indeed, he had vowed to immolate the Christians of Jerusalem to the manes of the Mussulmans killed by their fathers at the taking of the city; but the threat of the Crusaders, which he knew them ready to achieve, frightened him and after 24 hours' reflexion, he accepted the offered capitulation. The Crusaders might redeem their freedom; a ransom was fixed: ten gold coins for men, five for women and two for children. These conditions were signed by both parties and the victor triumphantly entered the city, while those of the Crusaders, who were rich enough to pay for themselves, left it. At their head was the Patriarch, Heraclius, whose scandals had brought the malediction of God upon His people and whose avarice preferred saving his treasures rather than redeem his poor flock. Thus, after 88 years, ended the domination of the Latins over Jerusalem.

At the tidings of this irremediable disaster, Europe was moved with grief: Pope Urban died of sorrow: Phillip, king of France, and Frederick, emperor of Germany took the cross and started for the Orient. The importance of the armaments, the number of the combatants, their warlike experience and bravery, the presence of so many princes, their intrepidity and generous sentiments, the pious object of the war, the emblem of the Cross, the success of the former exploits were all of good omen. But the unexpected death of the Emperor Frederick caused all hopes to vanish. God did not grant the restoring of Jerusalem. Nevertheless, He did not intend the glory of His divine Son to disappear from the Holy Land. And therefore Saint Francis was sent to inaugurate a custody of the sanctuaries, which has ever been continued to this day.



The Commissariat of the Holy Land

III Three Rivers

At different times since the Crusades, the Sovereign Pontiffs had entreated the Christians not to cease sending help to the Holy Land. It behooved that the divine worship should be maintained with every possible propriety in those countries, and that the monuments of our Lord's Passion should not be deprived of due veneration. Pius VI, in particular, in ordering collections to be made throughout the world in favor of this hallowed place, renewed the Bulls of his predecessors, opening wide the treasury of the Church to recompense the benefactors of those spots sanctified by the life and death of the Word-made-Flesh. But owing to the evils of the times these ordinances had not been put into force or had fallen into disuse.

Nevertheless, Rome's intentions on the subject had not changed. On every occasion which presented itself, the Sovereign Pontiffs exhorted the faithful as well as the Bishops, to send their quota for the support of the Holy Land. In 1881, Rev. Father Frederick, having come to Canada with letters of recommendation the Bishops of the ecclesiastical Province of Quebec had established the collection of Good Friday in all the public churches and chapels. This devotional and pious act was soon to spread all through Canada, and later, throughout the entire Church as we are about to see.

Towards the end of the year 1887, Leo XIII, painfully affected by the diminution of the alms by means of which the Holy Land had been supported for centuries, and fearing that the august sanctuaries of Palestine should fall under the power of the Schismatics or Musulmans, renewed the ordinances of his predecessors. By a brief of December the 26th. 1887, the Holy Father ordained that a collection in favor of the Holy Land, should be made once a year, in all the parishes and that the product thereof should be sent to the nearest Commissariat. The natural outcome of this prescription of the Holy Father was that a Commissariat of the Holy Land became necessary in Canada. Negotiations to this effect had already been made, but had remained without result.

On October the 6th. 1887, Rev. Father Caisse, Purveyor of the Seminary of Three Rivers, had written to the most Rev. Father General: "I returned from my pilgrimage to Jerusalem with the ardent desire to see your Fathers establish themselves in Canada. What first prompted the idea was the simplicity, the regularity and the evangelical poverty which the Sons of St. Francis still observe so faithfully. I said to myself: in my dear Canada, that privileged portion of the Catholic world, where faith is still so vivid and where morals have retained so much of their primitive purity, relatively to the other countries I visited, we are nevertheless threatened with two great evils: luxury and intemperance. It seemed to me, that had we some Children of St. Francis who by word and example would preach humility and temperance everywhere we would have the most powerful remedy against this excess of luxury and drunkenness. Engrossed with this idea, I returned to my country. When once more near my beloved Bishop, I spoke to him of my cherished plan. His Lordship seemed to like this idea. The Fathers of Jerusalem having assured me that they needed but the permission to establish themselves without any pecuniary help from the Bishop, the latter had no objection whatever."

Father Caisse's project pleased the Most Reverend Father General, who followed up the application. After having had an understanding with the French Provincial Minister, about this

new foundation, he wrote to Bishop Lafèche on February the 12th., 1888.

"With your assent, My Lord, Rev. Father Caisse, wrote to me last October, suggesting a foundation of our Order in Three Rivers. Your Lordship knows that such a foundation is in accordance with my wishes, and that there has already been question of it.

The French Province willingly accepts to start the proposed foundation, and with the help of God and the protection of your Lordship, to revive the beautiful traditions left by our Fathers in Canada.

At the outset, we shall send but three Fathers and two Brothers who will form the little Community and at the same time establish the Commissariat of the Holy Land. The Superior designated is Rev. Father Frederick with whom your Lordship is already acquainted, and who is happy to return to Canada of which country he has retained such a good souvenir.

It is our duty to notify your Lordship. We shall await your reply to prepare the departure which may take place towards the month of May or June.

In the meanwhile, the Most Reverend Father General sends in all haste for Father Frederick, Vicar Custodial of the Holy Land, confiding to him the important mission of reestablishing the Franciscan Order in Canada.

"In virtue of the present letters, with the merit of holy obedience let Rev. Father Frederick, professed priest of our Province of St-Louis, ex-Custodial Vicar of the Holy Land, leave the Holy City of Jerusalem at once, to come to Rome by the shortest route, afterwards to direct his course towards Canada, as Custodian of the Holy Land.

Given at Rome at St. Anthony of Padua,

This fourth day of April, 1888.

BROTHER BERNARDIN,
Minister General.



VERY REVEREND FATHER FREDERICK OF GHYVELDE
Founder of the Canadian Commissariat.

Rev. Father Frederick received this obedience at Jerusalem on the 17th. of April. He did not delay in executing the orders of his Superiors. The next day, he left for Rome with Brother Lazarus Poncher, lay brother as Socius. "We arrived in the Eternal City on the evening of the first of May, contrary to his letter of February the 12th., the Most Reverend Father General decided that I would leave alone with my companion, and that he would send other religious only at the express request of the Canadians."

Bishop Laffêche had written: "I understand that the establishment of a Commissariat of your Fathers in Canada would be most efficacious in assuring the success of the pontifical letter which prescribes the collection of Good Friday in every diocese. That is why I most willingly accede to the request formulated in your letter of February the 12th, and I permit Your Paternity to fix the Commissariat in the diocese of Three Rivers."

I am greatly pained that the difficult pecuniary condition of the diocese does not permit me to offer you other help than this mere authorisation. Perhaps later on, it will be possible to do more, and to establish a regular community of your Order, thus allowing your Fathers to continue here the line of work which Providence has confined to your care. It would be a happiness for me to continue the chain of ancient Traditions so unhappily broken by protestant England. It is to be hoped that the establishment of a Commissariat will be a first step in that direction, a stepping-stone towards the rebuilding of a Franciscan edifice on the banks of the St. Lawrence.

Reverend Father Frederick is most advantageously known here, and his return among us will be greeted with joy by our good people. The fraternities of the Tertiaries which are beginning to multiply will receive a new and powerful impulse under the direction of the good Fathers you will send. This, I am confident, will contribute greatly in drawing down the blessings of Heaven upon our people in general, and upon our diocese in particular.

On May the ninth, Reverend Father Frederick left Rome

for Paris whence he wrote to Father Luke Desilets announcing his approaching departure for Canada. Father Desilets replied, addressing his letter to the Commissariat of New York: "Our Bishop is actually engaged in his pastoral visit, but this assuredly will not prevent you from being heartily welcome. Bishop Lafleche having heard through Father Desilets, of the Franciscans' approaching arrival, wrote to his Vicar General: "I hear with pleasure that Father Frederick with his Socius is in New York, and will soon be in Three Rivers. Both are most welcome. May they bring with them the blessings which their former Fathers brought to our Canadian and Trifluvian soil more than 250 years ago."

Until I have the pleasure of seeing them, tell them that I pray the Lord to shower upon them and their work most abundant blessings." (From St. Justin, June the 11th., 1888).

The reception tendered to the Franciscans in Three Rivers was most hearty. Father Desilets had gone to Montreal to meet them at the Bonaventure station. Canon Cloutier, pastor of the Cathedral, met them at the depot in Three Rivers. At the Episcopal palace, Reverend Father Caron, Vicar General, with the members of the Chapter received the Children of St. Francis—*Toto corde et animo*. There were sincere handshakings and fraternal embraces." This hearty and quasi official reception offered by the Vicar General in the absence of his Bishop, was not merely an act of kindness and delicacy, a gentlemanly proceeding, but from a historical point of view, constituted an event of high importance in our country. The arrival of Father Frederick as Custodian of the Holy Land with Three Rivers as his seat of residence, seemed as it were the putting together again of what our change of allegiance had interrupted: the chain of a long suite of Franciscan Monks, who since 1615 had, with total self-forgetfulness, given the best of their mind and heart for the progress of our dear beautiful Canada."

If our history recalls with grateful veneration the names of Fathers Jamay, Dobleau and LeCaron and of so many others, it is but just that in our national archives and in the heart of every Canadian, should be inscribed the name of him who,

after a long absence returned to continue their tradition of poverty, penance and devotedness.

At any rate whatever may be the historical importance of this event, it was to be fruitful in happy results for religion. Ere long, on our fertile Canadian soil, the Franciscan tree which was thought to have dried up, will shoot forth numerous and vigorous sprouts and will number among the most beautiful Canadian institutions."

Upon the invitation of Father Desilets, the new Commissary chose as his temporary residence the presbytery of Cap la Madeleine. The thought of organizing a place of pilgrimage in honour of Our Lady of the Rosary was estranged neither to the offer nor to the choice. He went there in a canoe, the next day, accompanied by his intimate friends, the Desilets Brothers: Alfred, Peter, Gédéon and the pastor of Cap de la Madeleine.

Before entering upon his new functions, he placed himself in communication with all the Ordinaries of the country to introduce himself to them. He wrote at once to His Eminence Cardinal Taschereau, then on his pastoral visit. He was the bearer of a special letter from His Eminence the Cardinal Prefect of the Propaganda which he had to deliver personally. He presented the homage of his respect and devotedness, and begged His Eminence's blessing for himself and his companion.

In his reply, the Cardinal spoke of the good accomplished by the Recollect Fathers in Canada, and closed by saying: "I shall return to Quebec on July the 16th., and shall be happy to see you there. Then, as a mark of paternal kindness, he signed: A child of St. Francis. E.A. Card. Taschereau, Arch. of Quebec.

On the 16th., Father Frederick was at the Cardinal's palace to present his letters patent which contained these benevolent words from the Cardinal Prefect: "I recommend Rev. Father Frederick to Your Eminence, and beg you to believe that the Sacred Congregation of the Propaganda will deem as a personal favor any kindness shown to him, as all help granted him in the accomplishment of his charge." The greeting was most cordial.

On his return to the Cape, Father Frederick busied himself about finding a place in Three Rivers. Providence provided him therewith. "He who takes care of the birds of the air, and of the grass of the fields, will not refuse food and raiment to those who have left all for His sake," said Bishop Laflèche on the arrival of Reverend Father Frederick. Notwithstanding the penurious state of the diocese, Monseigneur wished to do his share. At the reunion of the chapter of the Cathedral August the 8th., he expressed the wish of giving to the Fathers of the Holy Land a piece of ground belonging to the Episcopal Corporation. This ground was to be about 120 feet square. The Chapter unanimously approved this generous grant. "We, Bishop of Three Rivers, with the counsel and consent of our Chapter, by these presents, yield, assign and give gratuitously and forever to Reverend Father Frederick of the Franciscan Order of the Observance in his quality of Commissary of the Holy Land for the Dominion of Canada, and to his Successors in the Office, for the use of the Commisariat which the Holy See has fixed in the diocese of Three Rivers, for them to benefit of it from this day and forever a piece of ground $1\frac{1}{2}$ acre square, situated at the angle of des Champs and du Pont Streets, in the city of Three Rivers."

Monseigneur then enumerated some of the motives which moved him to make this generous gift. The present donation is a gratuitous gift on the part of the undersigned, he forming by himself the episcopal corporation of Three Rivers, for the purpose of contributing to the extent of his feeble means towards the maintenance of the Holy Land, that he may draw down upon his diocese the protection of heaven and the blessings of the Lord. This gift is also made in consideration of the spiritual benefits granted at different times by the Holy See to the Benefactors of the Holy Land, spiritual advantages which we desire to obtain for us, for our successors, as also for the present and future staff of the Bishopric and of the Seminary of Three Rivers in as much as this can be done according to the laws established by the Sovereign Pontiffs. (Feb. 12th., 1889).

The work of construction commenced on August 27th., even

before the act of donation was set down in writing. Mr. P. Beaumier had the direction thereof. The Commissariat was to be finished for the first of August of the next year. The residence was of wood with a stone foundation, measuring 42 feet long by 31 wide, with a cellar of the same dimensions. It was to be two stories high, and to have five apartments on each floor. A shed for wood, coal and laundry purposes stood against the house.

The following year, on Thursday, September the twelfth, Reverend Father Frederick took possession of his new residence on du Pont Street. He was accompanied by two or three religious



COMMISSARIAT OF THE HOLY LAND.

recently arrived from France: Father Fulcran and Brother Florian. Both came from our House at Pau. One was president; the other, porter.

Later on, a long corridor (62 x 12 feet) was constructed in front of the Commissariat. This hall was soon called "The Gallery of Saints" on account of its inscription and of the numerous paintings which hung there. At the entrance, could be read in

large letters: "Commissariat of the Holy Land," and higher up, could be seen the armorial of the Order painted and carved out in wood. This corridor led to the "chapel of the Relics," where several precious reliquaries containing souvenirs of the Holy Land, were exposed to the veneration of the faithful. There was, among others, a reliquary with the relic of a saint for every day of the year.

As to the house itself, it had a seal of simplicity which was a subject of admiration for all who saw it. Still more profound was the impression made upon the intimate friends who penetrated within. Poverty reigned supreme and was the happiness of those men who had so generously sacrificed every comfort. Who can ever tell the delights enjoyed by those upright hearts who sought for nothing but the glory of God and the salvation of souls. There it was, in silence and prayer, that they merited to be chosen by God to be the instruments of his divine Providence; there it was that they drew down the fire of charity which afterwards spread in the souls which they evangelized; there it was that in prayer and humility they gained new strength repeating the words of the divine Master. *Servi inutiles sumus*. True it was that owing to the pilgrimages at Cap de la Madeleine, and extensive preaching here and there, the Commissariat was often vacant in the first years. After their evangelical missions they hastened to return to their dear solitude in order to take up again their severe penances. Tradition tells us that they had many hardships to undergo in their new residence. Unexperienced in the art of cooking, as well as untutored in housekeeping, the greater part of the time their only food was cabbage and dry bread. It is related that on the occasion of a visit, they offered their distinguished guest a twice moulded cheese, without even noticing it. It was for them a relished dish.

On November the 19th., feast of St. Peter of Alcantara, Father Augustin arrived at Three Rivers to be till death, the faithful companion of Father Frederick.

On November the 3rd. 1902, a lay brother came to bring permanent help to these two old men. Then the community composed of three members, obliged themselves to an exact regu-

larity for all the exercises. How can we relate the sacrifices of these good religious! Deprived of the comforts of life, and free from all worldly preoccupations, little did they trouble themselves with earthly solicitudes. Their hearts were gladdened with that joy which comes from above. The Commissariat became a sanctuary of virtue and prayer, a home of fervor and piety, the seat of most vigorous penance. Never shall we know the holy life of these three recluses. However, a few intimate letters seem to raise the curtain which hides the virtues of these friends of God. Many will be thankful to read at least a passage of one. Rev. Father Frederick proposed to his companions to recite in common the little Office of the B. V. as a supererogatory exercise, they joyfully and eagerly acceded to the suggestion, and from then, they commenced the recitation. "The two good religious who are here and I, took the resolution in presence of the B. S., last night, to live here in our delightful solitude as in a Thebaid, keeping absolute silence, outside our little recreation at noon, and to pray with ardor that our loving Jesus may grant us the happiness of the religious life: interior mortification, presence of God everywhere and at all times, heavenly aspirations, much suffering for the dear deceased, and an unlimited compassion for the afflicted souls who come from everywhere either here, or to the Cape, to beg the Seraphic blessing.

Although admirable, this life was not however the regular community life where the merit of holy obedience is always united to that of austerities and penance. Rev. Father Frederick ardently longed for it, and sent fervent prayers heavenward that he might soon obtain it. At length, God lent a listening ear to his supplications.

In 1902, His Lordship Bishop Cloutier, graciously granted the permission to establish a regular convent of Minor Brothers in his episcopal city, and Rev. Father Fredrick offered the Commissariat as a temporary abode for the new religious that he might the sooner enjoy the advantages of community life.

The building of the monastery in which the Fathers at present reside, was then commenced.

Crusade of the Holy Land

Unlike all others, this work is unique in the Church of God; all that a true Catholic needs in order religiously to sympathize with it, and generously to subscribe in its favour, is to have a proper knowledge of it.

AIM OF THE CRUSADE:

10—To preserve the holy places where the mysteries of our Redemption took place.

20—To acquire those Sanctuaries which have not yet been handed over by the Turks or the Mohammedans.

30—To strive after the conversion of infidels, heretics and schismatics who are in numbers and powerful within the limits of those countries that were the Cradle of the Church.

40—To lodge and guide the faithful who piously undertake the pilgrimage to Palestine.

50—To maintain the dignity and the splendour of Worship in the most august Sanctuaries of the World.

ADMISSION AND CONDITIONS.

Admission into the Crusade can be obtained at any time of the year, at the Commissariat of the Holy Land or through the Promoters of the Crusade.

The Crusaders or Associates give an annual contribution of 25 cents towards the preservation of the Holy Shrines.

Absent and deceased persons, also children, can become Crusaders..

PERPETUAL MEMBERS:

Any person donating \$12.00 for the Holy Land becomes a Life Member.

Any persons who would desire to become Perpetual Members and have their living and deceased relatives enrolled as such, but cannot afford to make the offering of \$12.00 at once in order to give every one an opportunity to acquire forever the great spiritual treasures of the Holy Land, we offer them the privilege of making the donation in installments of 50 cents or \$1.00 a month.

With the same conditions, whole families can be admitted to membership, and enrolled, by offering \$100.00. A family diploma includes: husband and wife, their living and deceased children, their parents, brothers and sisters.

ADVANTAGES

The spiritual advantages are numberless in which the pious faithful participate, when their alms help the Holy Land. There is not one work upon which the Holy See has bestowed more splendid favours. His Holiness Pope Pius VI has widely unloosed the treasure of the Church for the reward of those who work to promote a dignified conservation of the Holy Sanctuaries.

10—The Benefactors of the Holy Land share in innumerable indulgences attached to the Sanctuaries and places sanctified by the birth, life and death of our Divine Saviour.

20—They participate in the prayers, mortifications and merits of the Guardians and the Pilgrims of the Holy Land.

30—Besides those incomparable treasures, since the Franciscans in Palestine generally say Holy Mass without receiving an honorary, their beloved Benefactors are also assured, from that fact, the spiritual benefits of twenty-five thousand (25,000) Masses every year and that in perpetuity.

Pope Leo XIII granted: 10—To *Promoters and Crusaders*: a plen. Indulgence at Christmas, Easter and in the hour of death.



20—To Promoters: A plen. Indulgence on New Year's day and on the Assumption of B. V. M.

30—To Bishops and Priests who recommend and further this good work: the faculties of indulgencing Crucifixes with the Stations of the Cross and of blessing the Cord of St. Francis.

PROMOTERS

Promoters are wanted to make the great work of the Holy Land universal.

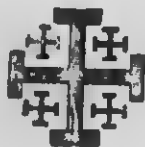
They enjoy the benefits of special Masses said daily at the Holy Shrines.

As a special favor we shall send annually, the names of our Solicitors to Jerusalem where they will be deposited on the Holy Sepulchre during Easter time.

We present them occasionnally with a small souvenir of the Holy Land.

APPROBATIONS

More than forty Popes have solemnly approved the work of the Holy Land in more than sixty Bulls or Pontifical Briefs. It was also blessed by His Holiness Leo XIII and Pius X. Lately the Crusade of the Holy Land was commended to the benevolence of the clergy and of the faithful by His Eminence Cardinal Begin, Archbishop of Quebec.



Washington Church Honoured by Rome

Coincident with the celebration of the Seventh Centennial of the coming of St. Francis of Assisi to The Holy Land, where he founded what is known even to this day as the Custody of the Holy Land, the Holy See has granted to the now-famous Church of Mount Saint Sepulchre at Washington, D. C. the same Indulgences that may be gained by visiting and venerating the original Sacred Shrines in Palestine.

By virtue of an Apostolic Rescript of recent date, the Faithful who visit this Memorial Church and venerate the Sacred Shrines therein reproduced may gain a plenary Indulgence at each of the designated Shrines. The only conditions to be fulfilled are that a person visiting the Shrines be in a state of grace and there recite one Our Father and Hail Mary.

In commemoration of the septi-centennial before mentioned Pope Benedict XV has issued a Pontifical Brief addressed to the Catholics. Elsewhere we give an English version of the Holy Father's Letter, which appeared in the current issue of the Latin "Acta Apostolicæ Sedis" the official organ of the Vatican, and which cannot fail to be of interest to every good Catholic.

At the same time, the Most Rev. Fr. General of the Franciscans ordered that in all the churches of the Order this anniversary should be celebrated with fitting solemnity during the month of January.

To commemorate these two important events, special services were held at the Franciscan Monastery near the Catholic University in Washington on Sunday, January 5th, the eve of the Feast of the Epiphany. At 9 a. m. there was a Pontifical High Mass celebrated by Right Rev. Bishop Shahan, Rector of the University, assisted by the clergy of the Monastery and surrounding

Institutions. Rev. Ethelbert Sambrooke, O. F. M., one of the best known Missionnaires in Canada, delivered the sermon. After the Mass a processional visit was made to the Indulgenced Shrines of Nazareth, Bethlehem, Calvary the Stone of the Anointing and the Holy Sepulchre. As a fitting close of this important and extraordinary celebration, a Pontifical TE DEUM was sung in thanksgiving to Almighty God for the liberation of the Holy Land, which came so happily at the close of the seventh century of Franciscan guardianship of the Sacred Places in behalf of Holy Mother Church.

In addition to the Privileged Shrines above mentioned, two others located outside the Monastery in the "Gethsemani Valley" viz., the Grotto of the Agony and the Tomb of the Blessed Virgin, have had this Indulgence extended to them.



Saint Anthony's Stamp



The devotion to the great Saint of Padua has today taken many different forms. One of these forms is to confide to Saint Anthony's care all objects that we value. We see the familiar S.A.G. (*Saint Anthony guard*) on all envelopes that reach us from the Saint's clients. Actually Saint Anthony's stamps are growing in favour and popularity. We find them everywhere. Letters and parcels are adorned with this sign of protection. It is given a place of prominence in the auto, in the carriage, and also in the sail-boat, in order to secure the protection of the great saint from all dangers in travelling. Merchants make an extensive use of it on their goods of which they wish to realize the sale, with the least possible loss and the best profits.

Every article thus marked with this stamp, means that the poor will partake of the profits. It is the work of Saint Anthony's Bread which is thus continued in a new form.

It is sometimes thought that this wonderful devotion is of recent date, yet it began many ages ago. It has simply received a fresh impetus in latter days.

A child of twenty months old, named Thomas, whose parents lived near the church of Saint Anthony in Padua, had been imprudently left alone, near a tub of water. On her return to the house, the mother found her boy had fallen head first into the water. She hastened to remove him but the body was already rigid in death. The cries and wailings of this heartbroken woman soon brought around her a number of anxious neighbours. A Franciscan Friar who was at work with some men repairing the church of the Saint, also ran to give whatever help he could

in the circumstances. Everyone pitied the unfortunate mother. The latter, once the first outbreak of sorrow had passed, turned to Saint Anthony and recommending her child to his care, she made a vow to give to the poor a measure of wheat equal to the boy's weight, if he were restored to life. Her prayer was heard. Little Thomas came back to life, in the presence of all, and ran and threw himself into his bewildered mother's arms.

Many writers and preachers have found herein the beginning of the work known under the title of Saint Anthony's Bread.

Whatever may be the origin, thereof, nevertheless the good work is firmly implanted in Canada: at the present moment, thousands of poor, widows and orphans are eating the bread of St Anthony, thanking God a thousand times over for the generosity of their benefactors.

France has somewhat outdone us in this beautiful work, so visibly blessed by heaven: "Saint Anthony has loved the poor and he still loves them; and he proves this in a particular manner especially in France. It is only necessary to promise, in his honour, to give something to eat to those who are hungry to obtain from heaven countless graces...." Miss Louise Bouffier, of Toulon, having to open a door with a secret lock, called in a locksmith to help her. The man declared that the only means to get the door open was to break it in. At that moment Miss Bouffier, had the inspiration to promise Saint Anthony a certain quantity of bread, if he would help her out of her difficulty. Turning to the workman she said: "Before you break down the door, I ask you to try one of your keys again, I have just made a promise of bread to Saint Anthony if he will assist us. I am sure he will do so." The locksmith complied with her wish and the first key that he placed into the lock opened it as if it had been the one to fit.

Since that time Miss Bouffier and her friends, had recourse to the same expedient and obtained the same results. Little by little the number of clients asking for favours increased, the Statue of the Saint was honoured by a multitude. From everywhere petitions began to reach the humble chapel. Figures

will tell the popularity of this devotion. On 1898 alone the sales for St. Anthony's bread reached the important sum of 35,000 francs, (\$7,000 dollars.)

It is not only in France, Italy and Spain that the glorious Wonder-worker of the Franciscan Order is known, venerated and invoked with an unbounded confidence. Devotion to him is equally great in the holy Land. At Jerusalem, the Holy City, it has been practised for a great number of years, even by the schismatics and Turks.

May we be allowed to recall the fact that Saint Anthony's Bread feeds a great number of poor and orphans in Palestine. Never has he abandoned them.

We take the liberty of recommending to the kindness of our benefactors these little friends of Saint Anthony. We hope that pious souls, in order to draw down upon their families the blessing of heaven, will not refuse to make a little sacrifice for the poor and that they will deem it a duty to send them a small loaf . . . or even a large one.

Saint Anthony in return will not be outdone in generosity.

The promoters of Saint Anthony's Bread in favour of the poor of Bethlehem Nazareth and Jerusalem will give one of Saint Anthony's stamps for every cent given to them.

We hope that this earnest appeal will be heard by all and that everyone will in this way purchase without delay Saint Anthony's Stamps, recently edited by the

COMMISSARY OF THE HOLY LAND.

79, Bolton Street, Ottawa.

A Unique Spectacle in the Holy City

On the Feast of the Assumption, some 2,500 English Soldiers made the Way of the Cross there where our Saviour trod it first. The following letter reprinted in the London Tablet tells the story:

"I had rather a fine experience just lately. We were passing through Jerusalem on our way to the front lines, after having been at rest a few miles behind the lines, when the order was passed round for all Roman Catholics to fall out of the column and remain in the city. It appears that Major General N. (who is a Catholic) had arranged a Congress for all Catholic soldiers in Egypt and Palestine, to take place in Jerusalem on August 15. Needless to say it cost him a great deal of trouble.

"When the morning of the 15th dawned, there were, roughly speaking, about 2,500 soldiers, thirty or more priests doing duty with the forces, and a good number of officers. We commenced the day with Mass in camp and Holy Communion, then breakfast, after which everybody from the different base camps proceeded to the Jaffa Gate, which is one of the openings in the great walls round the city. We then went to the Church of the Holy Sepulchre, built on the spot of the Tomb of Our Lord, where we saw the Anointing Stone, and then we proceeded to view the Sepulchre itself and touched the very stone that was rolled away on the first Easter Day. We next visited the Tomb of Our Lady, after which we went to St. Anne's. Underneath the Sanctuary of the above church is the cave which formed the home of the parents of Our Lady. In the grounds of this church is the Pool of Bethesda.

"Our next point of interest was the *Ecce Homo*. After the *Ecce Homo*, we did something which hundreds of people would like to be able to say they had done, and that was the Stations of the Cross, which took us something like two and a half hours to accomplish, in which process we went over the identical spots traversed by Our Blessed Lord on His way to Calvary.

To the Friends of the Good Work of the Holy Land.

No good work can succeed without the help of zealous and enlightened promoters and sollicitors.

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Every parish ought to possess a person able to give the required information. No one should take this place from you. Many and great are the advantages connected with this envious position. If you can dispose of a little zeal and a little spare time you could undertake this good work.

If God seems to ask you to undertake this task write to the Commissariat. In return you will receive all necessary information on the origin, aim and ways of propagating this pious enterprise.

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Write to :

REV. FATHER COMMISSARY OF THE HOLY LAND.

79 BOLTON, STREET, OTTAWA.

DECEASED MEMBERS

We earnestly recommend to your prayers the souls of our benefactors who have departed this life.

MGR. O'GRADY, A. P.

Mr. Ovid Marion.

Mr. Ulderic Lemay.

Mr. Philip Langlois.

Mr. J. McLeod.

Mr. Z. Duplessis.

Mr. D. Paquin.

Mr. Ferdinand Duhaine.

Mr. C. Mongrain.

Mrs. Alp. Dufresne.

Mrs. D. Pratte.

Eternal Rest grant unto them O. Lord.



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